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No. 44810

IN THE
SUPREME COURT OF DELAWARE
1952 TERM

Office - Supreme Court, U.S.
FILED
NOV 13 1952
HAROLD B. WILLEY, Clerk

FRANCIS B. GEBHART, et al.,
Appellants,
VS.

ETHEL LOUISE BELTON, an Infant, by her Guard-
ian ad Litem, Ethel Belton, et al.,
Appellees.

No. 15

FRANCIS B. GEBHART, et al.,
Appellants,
VS.

SHIRLEY BARBARA BULAH, an Infant, by her Guard-
ian ad Litem, Sarah Bulah, et al.,
Appellees.

No. 16

ETHEL LOUISE BELTON, an Infant, by her Guard-
ian ad Litem, Ethel Belton, et al.,
Plaintiffs-Appellants,
VS.

No. 17

FRANCIS B. GEBHART, et al.,
Defendants-Appellees.

SHIRLEY BARBARA BULAH, an Infant, by her Guard-
ian ad Litem, Sarah Bulah, et al.,
Plaintiffs-Appellants,
VS.

No. 18

FRANCIS B. GEBHART, et al.,
Defendants-Appellees.

APPENDIX OF APPELLEES (PLAINTIFFS BELOW)
AND PLAINTIFFS-APPELLANTS
On Appeal from the Court of Chancery, New Castle County

LOUIS L. REDDING
JACK GREENBERG
*Counsel for Appellees (Plaintiffs below)
and Plaintiffs-Appellants.*

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[380] JOHN KENNETH MORLAND, called as a witness on behalf of the plaintiffs, being first duly sworn, testified as follows:

Direct examination by Mr. Greenberg.

Q. Would you please state your full name for the record, please, Mr. Morland? A. John Kenneth Morland.

437 Q. Would you tell the court about your educational background, Dr. Morland? A. I went through public elementary and high schools in Birmingham, Alabama, and received my B.S. degree from Birmingham Southern College in Birmingham, Alabama. I received a Bachelor of Divinity degree from Yale University Divinity School, and Doctor's degree in sociology and anthropology from the University of North Carolina.

Q. Would you please tell the court what positions you have held, Dr. Morland? [381] A. At the present time I am Assistant Professor of Sociology and Anthropology at the College of William and Mary.

Q. Where is that, Dr. Morland? A. At Williamsburg, Virginia. In the past I have taught in secondary schools in Tennessee, in Connecticut, and in China in the Yale-in-China Association.

I have been Executive Secretary of Yale-in-China, and I have been Research Assistant for the Institute of Social Research at the University of North Carolina.

438 Q. Would you please state the professional societies to which you belong? A. American Anthropological Association, the American Sociological Society, the Southern Sociological Society.

Q. Are you the author of a publication entitled *Mill Village Life in a Piedmont Town: A Cultural Analysis*, which is about to be published by the North Carolina Press? A. That is true.

Q. Dr. Morland, assume that in the State of Delaware there is a system of legally racially segregated schools, that a Negro child must attend a school for Negroes only, but that if there were no segregation he would attend a school not limited to Negroes only. Assuming further all other educational opportunities to be equal, does this enforced legal segregation [382] injure the Negro child? A. I think it does.

Q. Would you please explain your answer? A. I believe it does because it means in essence that he receives an inferior type of education. I say this because in psychological terms in this particular situation the Negro child is separated and excluded from the main stream of American culture. I mean by that term, the main way of life of the American people. In the case of the Negro student coming from a traditional minority group, that particular way of life is considered by the majority to be inferior.

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Now, elaborating on that, I consider education to be the development of the individual—that is, more than learning from books. It also involves a give and take situation in the classroom, with teachers and with other students, participating in the total life of the school. Now, if the Negro child is separated from what I have termed this main stream of culture, it means in essence that he is not getting the same kind of education that the white children are, and he is getting to that extent an inferior education.

Now may I elaborate what I mean by this on the doctoral dissertation that I undertook in the South Carolina town? This doesn't refer to white and Negro separation, but [383] it concerns a mill village section of a South Carolina town. Mill village people occupy a very low status position for traditional and historical reasons that I will not go into now, but they are looked down upon by the people in town who have the primary power in the community.

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One particular mill section is cut almost in half by the city limits. The children within the town attend school

along with other children in the city there. Those children outside the city limits attend a school at which only mill children attend.

The resulting effects of this are noticeable. Those children who mingle with the town children in the town school develop a way of life that far more closely approximates that of the majority group than the other group that lives outside the city limits and which associates only with the mill children.

Some of those very noticeable effects are the way they dress, their general rules of etiquette and manner, and certainly in the realm of desire to get ahead and ambition in life.

There are noticeable differences there. We had here what is probably a sociology experiment, because we had most of the important variables controlled. All of those children [384] came from a similar background. They came from a similar neighborhood. The school facilities where not entirely equated are similar to the extent that textbooks are the same, that teachers are white middle class women from the town proper, that the type of education they get at least in the formal sense approximates what they are supposed to get in the town school.

The vital variable there which comes out is the fact that those that attend the town school mingle and have the give and take with the members who come from the main stream of culture, and thereby participate in that culture and learn to take part in that manner, whereas those who live outside the city limits do not.

As I say, there is some difference in the actual school buildings. You have a larger building in the town, better equipment all in all, but I think the main variable there, and it is backed up by the corroboration of those in the school situation there—the main variable there is that one group is isolated or excluded from the main stream of culture, and the other group is not.

Q. Do you believe you can generalize on that sociological experiment to the conditions that I set forth in my hypothetical question as to Negro segregation? [385] A. Yes, I think I can, and I think under this type of condition you compound this type of inferiority, I suppose, and in addition you affect the personal growth and development of the Negro child. Now, however else it might be realized, the segregation of schools in the south in my own experience and from everything I have read implies, denotes, or at least connotes a mark of inferiority for the Negro child.

Southern children in my experience were told at the time when the veil of segregation fell between white and Negro children, that the Negro children were not as good as the white children and therefore they received a different sort of treatment. Now, that has a tremendous effect on the personality development of this Negro child.

Social psychologists tell us that as we grow up we get our attitudes toward ourselves from what other people think of us. That has been said in *The Looking Glass Self*.

Q. Who is the author of that? A. Charles Horton Cooley.

The person takes on the attitude of others, that others have. Here in this situation the attitude toward the Negro is that he is inferior, and he takes on this particular attitude.

Now, that wouldn't be a serious thing if our society [386] were not a democratic one. I mean that perhaps in a situation like that of India where caste lines are well accepted that you would not have this difficulty that I am next going to get to.

Having once been given this impression of himself in the eyes of others, the Negro child then goes into his classroom, hears over the radio other official pronouncements and in every other way broadcast by our culture that this is a land of freedom and equality and opportunity regardless of a person's background. Now, there are at least

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John Kenneth Morland—For Plaintiffs—Direct.

one or two ways in which the Negro can react to that. In the first place he can say, "Well, all this equality they are talking about doesn't really apply to me, and I am inferior after all." In that sort of situation the psychologist states we get a real harm to the personality, a feeling of self-hatred develops.

The other horn of the dilemma, the other possible reaction is to fight against this thing and say, "After all I am not inferior and I am going to prove that I am not." In that situation the literature shows you have a great deal of frustration and some over-compensation with possible successes in some fields, but regardless of either one of those reactions you do great harm.

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Q. Dr. Morland, in your opinion would the elimination of legally enforced segregation at the elementary and high school [387] level diminish these harmful consequences which you have described? A. I think definitely it would. I think so for several reasons. On the one hand in most situations where you didn't have complete geographical segregation you would have commingling of white and Negro students with this give and take I have talked about, this acquiring of the main facets of American culture.

On the other hand, doing away with legal segregation would take away this onus that this segregation implies, this inferiority that I speak about.

450 In the third place we have found in sociological experiments that attitudes—in this case including prejudice—are the result of ideas rather than contact with individuals and situations, and in no case in reading the literature and in my own personal experience do I know of an unfavorable situation that has developed as a result of doing away with these bars of segregation. Perhaps I should cite some instances there.

* * * * *